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## LEADING ARTICLES:

Effective Evangelism

L. T. Newland

A Triplicate Anniversary

H. A. Rhodes, D. D.

How Yongsan Escaped Bombardment

D. A. Bunker

The Federal Council of Missions

C. F. Bernheisel, D. D.

The Missionary's Place in Korea Today

D. A. Macdonald

DECEMBER, 1926

SEOUL, KOREA.







# The Korea Mission Field

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NEAR CHUNGJU



# THE KOREA MISSION FIELD

## A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXII

DECEMBER, 1926

No. 12

### Effective Evangelism

BY REV. L. T. NEWLAND

*Evangelistic Work—Southern Presbyterian Mission, Kwangju*

FOR OVER TWENTY YEARS the Gospel has been preached in and around Kwangju. During these years there have been bright days and dark, success and failure and the usual number of problems; some of which have been solved while others still await solution. Indeed the history of the work in this station has been so much like that in many other stations of Korea that there seems little Kwangju can offer to the most pressing question in Korea today—effective Evangelism.

It is always wise to speak of encouraging matters first, thereby gaining strength to face those things that dishearten or discourage. The growth of the work has been normal, healthy and vigorous. Taking the years as a whole the average yearly increase in membership has been a fraction over 12% while the increase in churches has been proportionate. Take the city of Kwangju for an example. Twenty-two years ago the only Christians in the city were those who had been brought in to assist in the opening of the new station. Today in this city of about 16,000 Koreans there are four organized churches with resident pastors and the large leper church just outside the city limits. During the same time the Sunday School work has grown from nothing to over 50 Sunday Schools, some 250 teachers and 3,000 students. These two decades have also seen the development of

various phases of work for young people, a Yen 7,000 Y. M. C. A. building with a resident foreign secretary, a vigorous Y. W. C. A. and an organized work among the women that is second to none of similar work in the large churches in the home land.

Not only has the work grown but the Christians have manifested a great interest in Bible study and in all departments of Church work and have also supported their church with a liberality that is nothing short of marvelous. In fact every department of the Mission work, educational, medical or evangelistic has, under the blessings of God, during these years thrived and grown far beyond expectations, with not enough discouragements to give the missionaries any anxious thought.

Still it has not always been easy and never have there been so many difficulties as at the present. The one motive of the whole effort of this station has always been to exalt Christ and to make Him real to the Koreans; in other words, the missionary has had but one desire, Evangelism. Since this is true, and since today this goal seems to be threatened from many quarters, it is wise to at least name the discouraging features of the work and to examine reasons for possible failure or at least permanent retarding in the advance of the Church.



## THE KOREA MISSION FIELD

These are not necessarily peculiar to Kwangju but they are deplorably real and do menace the work of this station.

1. Financial This section is called the granary of Korea and was once filled with farmers in comfortable circumstances. Dire poverty was almost unknown and the fight for a livelihood was so easy that it developed a people of an easy-going character. Now this is all changed, the farm lands have passed into other hands. Other means of earning a living have not been developed and as a result within ten years this whole section has passed from being a well-to-do community to one of real and pressing poverty. It is easy to see how this reacts on the Church, especially when in the past so many of the native leaders have unwisely preached a message of prosperity following faith.

2. Another result of this financial collapse has been a sudden shifting in the population. The young men have gone far afield seeking work, the farmers have left their one-time land to drift from town to town in search of a bare living; while a steady stream of men and women have gone into factory work in Japan. This disrupts the church, breaks down faith in the individual and on the part of those who go to industrial centers too often results in spiritual death.

3. For some unknown reason the wealthy class have not been attracted to the Church. In this section such men are almost altogether large land owners and seem to be unusually hard to reach. Perhaps it can be explained by the common saying that a Japanese landlord is far preferable to a Korean. At any rate there never has been any wealth in any of our churches with the result that today the Church as a whole is in the slough of financial dependency with its depressing influence.

4. It is probably acknowledged all over Korea that those living in the southern part are not as independent or as self-reliant as their northern brethren. A warm climate and easy living has softened character and undermined vigorous thinking. The result has

been that there is a far laxer oversight of political propaganda in the Kwangju section. There is more or less political agitation being carried on all the time with all that means in stirring up the minds of the people. Whether this movement will gain force or not remains to be seen, but at present it is in open opposition to the spread of the Gospel of Christ.

5. The young intellectuals are trying out their lances against the Church here, as elsewhere in Korea, with this probable difference there are no colleges near and even the Christians have not enthusiastically supported the church schools with the result that those young men who have gone to schools of higher learning have in the majority of cases sought out non-Christian schools both in Korea and Japan. This means that the educated proportion of Kwangju's population is, in a large measure, imbued with atheistic teachings; they are followers of materialistic philosophy and are enthusiastic believers in an extreme Behavioristic psychology. They shake with Homeric laughter at the mention of the old religions and can scarce restrain their mirth at the legends and stories of Christianity. Of course they are held in high regard by their lesser educated friends and relatives and have an influence far out of proportion to their ability. The Church can only offer Christ to them but being drunk with this new wine they have little taste for the old.

These are the gathering storm clouds that threaten to break over the work in Kwangju. There is not time in this article to discuss the way Kwangju proposes to meet them. Suffice it to say that no Gospel is being sought and there is no disposition to trim the sails of the Church to this new wind. The financial question remains for the future for settlement, and now all that can be done is to show that Christ loves poor and rich, high and low. This station has made a definite step towards helping out the social condition of the Church by opening an industrial school that will equip boys to meet the financial struggles of life.



# A Triplicate Anniversary Service

HARRY A. RHODES, D. D.

**A** WONDERFUL SERVICE was held in the Central Presbyterian Church, Seoul, under the auspices of the Federated Churches of Seoul, Sunday afternoon, November 14, 1926. There was an attendance of almost two thousand of the most representative Christian people that could be assembled in Korea.

It was a wonderful service because of what it commemorated in connection with the publishing and distribution of the Scriptures in Korea. It is sixty years since the Rev. John Thomas, on behalf of the National Bible Society of Scotland, came to Korea on the United States vessel "General Sherman" and was killed with her crew at Pyengyang, after circulating Chinese Scriptures on the banks of the river. Pieces of the anchor chain of that ill-fated ship hang as a trophy on the pillars of the East Gate at Pyengyang city. I viewed them myself while attending General Assembly this fall, and in the company of Mrs. McKee of Pittsburg, whose husband's relative of the same name was one of the crew that was killed.

The service also commemorated the thirtieth anniversary of the beginning of the work of the British and Foreign Bible Society in Korea. During that time the Society has circulated in Korea 10,497,714 volumes, of which 58,668 volumes were Bibles and Old Testaments, 745,194 New Testaments; and the rest portions; at an expense of ₩2,741,335. The Scriptures in Korean were first translated in Manchuria in 1881 when 3,000 copies of the Gospels according to Luke and John were published by Drs. Ross and McIntyre, Scotch Presbyterian missionaries to the Chinese. The Bible Committee in Korea was organized in 1887 when the Gospel according to St. Mark was published. The Korean New Testament was published in July 1900, and the Old Testament in 1911.

This service was also in honor of Mr. Hugh Miller, who completes twenty-five years of service as the British and Foreign Bible Society's agent in Korea. The Korean Churches and the missionaries working in Korea welcomed the opportunity to do him honor, for no mission land has had a Bible society agent who is more universally loved by all who know him than is Mr. Miller. He was the recipient of many gifts, letters, and telegrams from individual Korean Christians and from Korean churches. One Presbyterian elder, Mr. I. N. Chung, came from Pyengyang to attend the service and to present his gift. This triplicate anniversary therefore furnished the setting for one of the most unique and remarkable services that Protestant Christianity in Korea has ever known.

In the second place the service was wonderful because of those appearing on the program. Everything was of the best. This is why the large audience did not tire during two and a half hours. Girls' Choruses from the three Mission Girls' Schools in Seoul vied with each other in rendering beautiful music. The presiding officer, the Rev. C. M. Cha, pastor of the oldest Protestant Church in Korea, the West Gate Presbyterian of Seoul, was very skilful in the way he conducted the meeting and introduced each individual on the program with most appropriate remarks. The selection of both the Korean Church leaders and the missionaries who took part was most fitting. Rev. S. C. Soh had been invited from the country especially for this meeting. He is pastor emeritus of the Presbyterian Church near Sorai Beach, the oldest Protestant Church in Korea outside of Seoul. He was one of the first seven Korean Presbyterian pastors to be ordained. His brother Mr. S. Y. Soh was the first Korean known to become a Protestant Christian. He believed in 1876 and became the first Korean colporteur. When the



## THE KOREA MISSION FIELD

first Protestant missionaries arrived in 1884-85, he was in Seoul distributing Gospels that had been translated in Manchuria. He died in Sorai village last winter. It is no wonder, then, that the large audience listened with deepest interest to Mr. Soh's address, and with deep appreciation of what the early Christians had to endure for their faith.

Another noted speaker was Hon C. H. Yun, who is probably the best known layman in the Korean Church. The presiding officer in introducing him related how Mr. Yun only a year or two ago had been led to give a large sum of money towards the publication of the Scriptures.

Mr. I. W. Yang, who has been connected with the Bible Society for fifteen years, gave a brief account of the Society's work in Korea. The congratulatory address was given by Hon. M. K. Yu, head of the Department of Religion of the Government-General. Mr. Yu is a professing Christian, as is also his brother, Mr. U. K. Yu, Dean of the Chosen Christian College. Their father was at one time Minister of Education of the Korean Government. The benediction was pronounced by Rev. P. H. Choi, one of the presiding elders longest in the service of the Methodist Episcopal Church, who for many years has been associated with the Board of Bible Translators. Among the visitors on the platform was the Rev. C. P. Yang, pastor of the North Presbyterian Church of Syenchun. He is also "one of the first seven" Presbyterian pastors and the pioneer Korean Christian leader in the North Pyengyang Province. He was sent by the Syenchun Christians to this meeting and read a message of congratulation, written in Chinese, of which he himself is a master.

The selection of the missionaries on the program was no less fitting. Rev. J. S. Gale, D.D., in his happy way and with faultless Korean, gave an address that delighted every one. He has been connected with Bible translation from the first and talked out of an experience

of almost forty years. Both he and Mr. Yun in their addresses emphasized the great blessing that the invention of the Korean alphabet, under the direction of King Se-jong in 1446 A. D., had been to the Korean people. Prof. H. H. Underwood, Ph. D., led in prayer. His father, the Rev. H. G. Underwood, D.D., LL. D., was Chairman of the Bible Committee that was organized in 1887, and during all his illustrious missionary career, until his death in 1916, he was Chairman of the Board of Translators of the Scriptures.

It was a great inspiration to all present to hear Miss Alice Appenzeller sing in Korean, with her brother the Rev. H. D. Appenzeller accompanying on the violin. Their place on the program was also most fitting. Their father, the Rev. H. G. Appenzeller, came first to Korea with his wife on the same steamer with Dr. Underwood in 1885. He was secretary of the Bible Committee and associated with the work of translation of the Scriptures from the first. The large audience was deeply moved as the presiding officer related how Mr. Appenzeller and his Korean assistant Mr. Han Kung Chosen route to Mokpo for Bible translation work, were drowned on June 11, 1902.

Much more could be written of the inspiration of such a meeting as this. There was great regret that the Rev. W. D. Reynolds, D. D., of Pyengyang, who has been on the Board of Translators from the first, could not be present.

### A Chungju Item

*A merchant in Chungju district, having contracted tuberculosis, sent word to his debtors that he needed funds for treatment, would they please pay up. To his surprise they responded so well that when he returned from the Springs, feeling much better, he found he had enough left to put a galvanized roof on the village church, and proceeded to make the improvement. It will save the yearly expense of thatching—heavy for a small congregation—and also lessen the danger from fire. This incense is sweet because it shows the gratitude, love and faith of a dying man.*



# Temperance Work in Chungju

F. S. MILLER

*Evangelistic, Presbyterian Mission North, Chungju*

**R**ECEIVING MONEY for this work from our American Church, we prepared nine different leaflets as we needed them. Each leaflet was two-thirds temperance and one-third "How to abstain through faith in Jesus." These were printed on commission by the Christian Literature Society in editions of 25,000. The Society was given permission to use the plates for copies to put on sale and some such editions were printed.

Each of our leaflets had the names of our principal churches on them, with directions to seek further light there. It does not pay to print temperance leaflets unless you can engage men to distribute them. To depend on the Christians alone is very precarious; for some of the leaflets are sure to lie around till too soiled for any use but papering rooms and boxes. Helpers and colporteurs prefer plain Gospel leaflets, so we engaged an ex-saloon-keeper who knew what he was talking about and knew how to deal with sellers as well as drinkers. His salary was \$ 12.50 per month and seven cents a meal towards his rice, and any car-fare needed.

We divided our field into three circuits and it took him twenty-five days to make the round of the markets and large towns of a circuit, planning to visit the markets on market day. Every three months, as he started on a new round, we gave him a new leaflet. He made eight rounds. My secretary, also, distributed for over four months in Chungju market and to the guilds of farm-hands weeding rice, for they are hard drinkers. The two workers distributed 156,000 leaflets in twenty months at a cost of \$ 450, including price of leaflets.

The Koreans seemed to enjoy reading the literature, chuckling "That is true" as they read. Even saloon-keepers asked for leaflets and seldom objected to the entry of the

worker, or to the distribution of tracts to their customers. They did not know they were loaded. Not infrequently the drinkers apologized to the worker for being caught indulging when he dropped in, for he was a marked but not unwelcome man after the first round. He always had their consciences on his side—even those of the saloon-keepers. This welcome was in spite of the fact that the leaflets pointed out quite plainly the evils the saloon-keepers were doing to the community, including their own families.

We sometimes think it an imposition to have to obtain a permit and print it on each copy, but this is included in the all things that work for good. It greatly adds to the weight of the leaflet in the minds of the Koreans—gives a sort of official stamp to it. "He maketh the caution of men to praise him." When a worker was distributing a leaflet, that also spoke of the harm of smoking, in a region where tobacco was the main product, some of the Ephesians appealed to the township chief to know why the goddess who brought them such gain was allowed to be attacked. The chief pointed to the permit and said, "The pastor has Government authority, what can I do?" and evaded an unpleasant undertaking.

God alone knows the results, but the distribution certainly started a lot of people to thinking and talking along temperance lines. It also showed that Christianity is something practical, something for this world as well as for a distant eternity, something for our palpable bodies as well as for our souls—"If we have any." In fact the leaflets proved to be better evangelical agents than we had foreseen. To Him be the praise, and may the donors rejoice with us in the harvest.



# How Yongsan Escaped Bombardment

D. A. BUNKER

SCHOOL WORK for the day, Autumn 1887, was over and a walk of three miles to the river with a chance of bagging a brace of ducks, offered the exercise I needed. I took my *keesoo* (private soldier), along to carry the repeating rifle in case we might sight some swans. There was a place at the bend of the river just below the present railway bridges that did not freeze over except in the very coldest weather and a flock of swans often rested there when not away at the feeding grounds. The day turned out to be too cold for the ducks but off in the distance on the little ice-free stretch of water were the swans—about twenty-five in number. In that flock of swans lay my hope of a bag for that day. Swans are wary birds and their resting place is chosen with a view to having on all sides a stretch of water or level land so that they may easily note the approach of an enemy.

I was a good third of a mile away among Korean houses, when I donned my long white Korean coat, after seeing that the magazine of the rifle was filled and all was in readiness. There was no use trying to get near the birds in a dark suit. Korean game spots a foreign suit of clothes as readily as a foreigner spots a Korean suit.

When all was ready I sauntered in a careless manner down to the frozen river where Koreans were walking about and then began to stalk my quarry. The birds soon noticed something out of the common and began to swim about, crane their necks and a bit later to limber up their wings. It was now or never. I dropped on one knee, raised the sight to 250 yards and took a pot shot. The ball fell far short of the birds. I raised the sight to 350 yards and emptied the magazine. When the smoke cleared away I noted results. I had left one bird on the water and one was flying over my head in the direction of Namsan—

right away from the flock which was going in the direction of Chemulpo.

Some youngsters from Yongsan came running towards we shouting that the bird that had flown over-head had fallen in a near-by field. I felt sure of this swan and gave my attention to the one on the water. I fired two or three shots at a long range which seemed to give rather than take life, inasmuch as they helped the bird on to the ice, and the last I saw it was making for Chemulpo in a half-walking, half-flying manner.

By this time my soldier had joined me and we faced about and started to pick up the bird that had fallen in the field. In the distance we saw two boys carrying it into the village of Yongsan. I was in no way disturbed by this; I thought it was fine of the boys to come to my help in such a kindly manner. When we arrived at the outskirts of the village we saw nothing of the boys or swan but we did see three old men sitting on the curb of a well quietly smoking their yard-long pipes. We approached and asked them where the boys had carried the swan. A look of exquisite pain came over their features; their whole being seemed to say: "Swan? Who ever heard or thought of such an animal? You are of the earth and speak of earthly things. Our minds are on the unseen. Away, away and disturb not our meditation. Move on, you are in our mental sunlight" and the three courtly old men went on with the program of their smoking concert.

It so happened that we had seen these men sitting at this point, where the two boys carrying the swan, had turned up an alley into the town, and were not quite ready to accept of their mental alibi. I did not have an over-supply of Korean words at my command at this period of my life in Korea, but what I had I used vigorously in trying to convince those old men of the error of their way. But it was



of no use. They continued gazing off into space, complacently puffing their pipes. It annoyed me a bit to be so completely ignored and I felt like going up to them, laying a hand on a shoulder, and saying: "Hallo, are you aware of the fact that I am speaking?" But they were old and I was young, and I curbed my wrath by hurling my vocabulary of Korean at them again. When my vocabulary and I were exhausted I gave up and turning to my soldier said, "*Keesoo*, it is up to you to get that bird; up and at your job." That servant practically left nothing undone in his efforts to bring those old men to their senses, except to take them by the throat and give them a shaking. He advanced and retreated, circled about them from left to right and right to left, shook his fists, puffed out his chest; he cast at us bystanders frequent furtive glances—glances that expressed the very essence of the speaker's contempt for those he addressed—glances that said to us:—"Do you hear the annihilative words I am hurling at these abjects? Lend your ears; I am saying things worth the hearing." Much of this followed and then he was done for. He had not moved those old men one whit. The soldier turned to me and in a subdued voice said:—"Your Excellency, I have ignominiously failed: I am as sounding brass."

What was to be done? One bird had run away from us in the direction of Chemulpo; the other was ours and should by rights be in our game-bag. I scratched my head, and that sometimes reliable organ gave forth an idea. I would try a bluff on those old curmudgeons. Up to the time they had heard my rapid firing at the swans they had known no gun except their own ancient weapon that was fired from the hip, and the powder in the flash-pan was ignited by a gravity contrivance that carried a lighted fuse to it. It occurred to me that a good bit of parade in the preparation for bom-

bardment would be impressive. So I handed the rifle to the soldier and took from him the double-barreled shotgun. Both barrels carried cartridges but I broke the gun open and took them out and inserted others just to show the old men how the trick was done. I then took a position in front of the old men, handed the shotgun to the soldier and took from him the rifle. As ostentatiously as possible I drew cartridge after cartridge from my belt and fed them into the chamber of the gun. The old men began to sit up and take note of things earthly. They took their pipes from their mouths; in a somewhat wild-eyed manner they began to cast glances about, especially in the direction of the alley up which the boys had disappeared; they wriggled about on the well curb. Slowly I fed the chamber to the full. Then throwing a cartridge into the barrel and calling the soldier to my side I said in a fearsome voice:—"Now, where is that swan?"

It was simply wonderful with what agility those old men came back to earth and got their feet on it. With a beck of the hand, and earnest entreaty uttered in a husky voice to "Come right this way, right this way," those oldsters tore up that alley some twenty or thirty rods at a giddy pace. I had little trouble in keeping close in their wake but the soldier did not fare so well. He was half paralyzed with laughter and breathless from continuously repeating:—"E got po-e-ra, e got po-e-ra (Look at this, look at this)." Finally the men brought up in a back ward and there lay the swan with its wings tied up over its back. There was not a sign of a bullet having some near the bird. It had been rendered daft evidently by the screech of a near-by bullet and in its dazed condition had flown away from its companions and fallen in the field.

Yongsan was safe from bombardment and the swan was safe in our bag.



# Federal Council Conference for Christian Workers at the Chosen Christian College

HARRY A. RHODES, D.D.

*(Educational, Presbyterian Mission North, Seoul)*

**T**HIS CONFERENCE was held, July 21-28, in charge of a committee appointed by the Federal Council of Churches and Missions with a committee from among the college teachers cooperating.

The Conference was attended by 200 pastors and other church officers from all parts of the country. The delegates either paid their own expenses or they were paid by the churches sending them. The expenses of the Conference amounting to 200 yen were provided from a private fund. The expenses to the delegates themselves must have amounted to more than 2,000 yen.

The Conference was an experiment, being the first, but it turned out to be a wonderful success. Each day a large delegation of pastors and other church workers from Seoul attended. Delegates from a distance were given quarters in the college dormitory and other buildings.

The daily program consisted of an early morning prayer meeting; four lecture hours from 8:30, to 12:30, the first hour being devotional; an afternoon conference hour; and an evening preaching service. The devotional hour was led first by Rev. Kim Ik Do and the last three days by Rev. S. K. Sin of Eechun. The general subject of the Conference was "The Church in the World." One hour each day was given to the subject "The Church and the Young People" led by Rev. B. W. Billings, D. D. and the last three days by Prof. C. C. Kim.

Rev. J. S. Gale, D. D. gave three most interesting lectures on "The History of Christianity in Korea." These lectures were given in connection with the movement already begun on the part of Korean church leaders to make this a special year of evangelistic effort throughout the Church. It is just sixty years since the great persecution, at which time (1866) the Tai Wun Gun had all the French Catholic priests in the country killed as well as

thousands of Korean Christians. That same year also marked the entrance of Protestant Christianity into Korea in the person of the Rev. John Thomas, who was a B. and F. Bible Society agent on the American schooner "General Sherman" that was destroyed in front of Pyengyang city and all on board were killed. Dr. P. O. Chough of the Chosen Christians College gave four lectures on "The Church and Society." Rev. P. K. Chai of the Union Christian College of Pyengyang gave four lectures on "The Church and Science." Rev. James (I. K.) Chung addressed the Conference three times on "The Unity of the Church."

The success of the Conference was not only in point of numbers but in point of interest. The attendance was large up to the last day and the delegates left praising highly the program and expressing their hope that such a conference could be held from year to year.

All those on the program are not only specialists in the field on which they spoke but are deeply spiritual men who gave scholarly messages in a way that was helpful to the spiritual life of their hearers. While the Conference was planned especially for men, about twenty Korean women church workers were also present.

The questions discussed are all burning questions in the life of the Korean Church today. It was the plan of the committee in charge to have these questions discussed in a helpful spiritual way by men who are recognized leaders in the Church. There was nothing of radicalism or liberalism or destructive criticism in the addresses given, nor was there any "ultrafundamentalism." But there was a sane, spiritual, Biblical, heart to heart presentation of some of the great problems which the Korean Church is now facing in its life, and those in attendance went away feeling that they had been greatly helped.



# A History of the Korean People

J. S. GALE, D. D.

## Chapter XXX

**T**HE SLUMBERING WAR and unsatisfactory negotiations dragged on, soldiers of Japan going and coming till the year 1598 A. D. when Hideyoshi died. In this same year Yi Soon-sin fought his last fight off Noryang and, when victory was won, like Nelson, he was struck by a stray bullet and killed. Doubtless his success at sea upset all of Hideyoshi's plans for a further advance on China. As the Scotch, and English too, sing the praises of Bruce and Wallace so valiant Japanese as well as Koreans will ever account Yi Soon-sin a hero equal to Drake or Hawkins. The records of his exploits are so definite, and so many, that, no matter how much times and seasons may change, his memory will abide forever.

In Korea's straightening out of her domestic affairs after the war, she found that she had lost the golden crown given her some two hundred years before by the founder of the Mings. This she had replaced.

The Confucian College, too, that stands near the wall of the north-east part of the city, had been burned down and was now restored in this year 1602, the inscription being written by the Minister of the Left, Yi Chung-kwi (李廷龜), and deciphered for the writer by his descendant of the eleventh generation. It speaks in high praise of Confucius, "No Sage like him, no Master so great." Why does Korea pay this ancient Chinaman so deep a meed of gratitude? Because she owed him practically all she had; her civilization, her music, her customs, her literature, her religion, her social structure, her rank and office. All of these hung upon the teachings of Confucius. When they were given up in 1894 Korea lost her soul, and, by degrees, has arrived at the intellectual and social chaos of today. Out of the

broken fragments of the present it will take generations to build up as substantial a civilization as that which came down to her from the Great Master through three millenniums of time. The building of the temple in 1602 A. D., the year in which William Shakespeare wrote "All's Well that Ends Well" spoke a somewhat similar sentiment, "The war is over, all is well."

In the shaking off of the grim remembrance of it much had to be done. Many Koreans had been taken prisoners, and these must needs be ransomed and brought home. I find this note in the *Tai-tong Ya-seung* (大東野乘). "Seventeen Korean women had been captured and were kept in the house of a Japanese officer named Omoiye. They each came with a petition to the Korean commissioner asking that they be delivered from exile and returned to their native land. Among these was a pathetic note from the daughter of a gentleman of Seoul. Her petition ran thus: "I am So and So's daughter, from Such and Such a place. On the opening of the war, along with my parents, I made my escape, they holding me by the hand as we ran for our lives. In their distress they cried, 'Our death is nothing but what about our daughter?' We rested occasionally and gazed into each other's faces while tears streamed from our eyes. It was as though a sword had passed through my body and soul. I thought, If I am not to live and serve my parents, better die and be done with it. As it is, I am only an anxiety to them. Just at that moment a troop of the enemy came rushing upon us, and, in our attempt to escape, we got separated and lost sight of each other. Then I was seized and taken prisoner by a fierce fellow and carried off. Oh, my God, my God, what sins have I committed that I should have been made to suffer such a painful, dreadful

The Korean  
Woman

Admiral  
Yi Soon-sin

The Confucian  
College



fate as this? If my parents be already dead there is no need for this appeal, but if perchance they live, when will their sorrows find an end? Why do such things as these happen with their tears and agony? Two years have passed. The fact that I am still alive, and have not died by my own hand, is due only to the hope that I may yet be returned home to see my father and my mother. But if, perchance, they be dead? Still, even the sight of the home where they lived would gladden my eyes. After that I could die in peace. So every morning as the sun rises and each night as the moon goes down, I pray to God asking Him to grant me this one blessing, namely, to see my father and my mother. Where are they now, oh, God? As they love and think of me, so I love and think of them. Look, oh God, on this thought of mine and be pleased to grant us a happy time of meeting."

The reader will judge from the fact that this record is here that she was brought home and restored to her grief-stricken parents. It affords a pathetic picture of the sufferings of war three hundred years ago, and of the capacity of soul of a Korean girl in those distant days.

As the humble suffer, so do the high in station. One of the most pathetic notes sounded in all Korea's history rings out at this time. King Sun-jo's queen died in 1600 A. D. In 1602 he took a second queen and in 1606 a little son was born to him who was called Prince Yung-chang (永昌). But the little lad was destined never to be king. When his father died, his half-brother, Kwang-hai, a rough unkempt creature, born of a concubine, pushed him aside, and, later, when he was eight years of age, got possession of him, imprisoned him in Kang-wha and smoked him to death. He however, after a reign of eight years, was ejected from the throne by his nephew In-jo (仁祖), backed by an indignant people. Sent an exile to Quelpart he lived in poverty eighteen years, and so atoned, in part at least, for the murder of Prince Yung-chang. Kore-

an scholars are all poets, and the history of the country is dotted over with odes and songs that record every possible feeling of the soul. Kwang-hai was no mean scholar, but he had no pen in his exile and no paper. Still he wrote on the wall of his prison with a stick of charcoal thus:

The north wind blows the rain across my way,  
And mists hang deep upon the city wall.  
The sea roars in upon the evening tide,  
And all the hills are wrapped in anxious gloom.  
My homesick heart hangs by each blade of grass,  
And in my dreams I wander by the shore.  
I know not how my state goes, up or down,  
And passing boats speak not nor give a sign.

In the meantime, broken-hearted Queen In-mok, at thirty years of age, sees her son dead.

She also had nineteen years of long agony. In the valuable library of Korean books collected by Bishop Trollope is to be found an original letter of Queen In-mok, done in Korean script, and inscribed as with drops of blood. Her son, her only son, her dearest, the light of her eyes, born to a kingdom, was foully torn from her, what words could suffice? When could her agony fade? To quiet her soul and find rest, she copied off the *Mita* Scripture of the Buddha, a little saints' book, in characters of gold. The writer saw this three hundred year old treasure at the Yoo-jum Temple in the Diamond Mountains in 1917. A note at the end says, "May my parents and relatives and especially my son Prince Yung-chang find eternal blessing in the world beyond by my having copied this off." Only one little poem have I been able to find of hers though her name is famed as a princess great in scholarship. It is this:

The weary ox grown old with toil through years of labour,  
With neck sore chafed and skin worn through in holes,  
Nods off to sleep.  
Now ploughing's done, and harrow days are over,  
and spring rains fall,  
Why does his master still lay on the goad and cause him pain?

The evil-doing king Kwang-hai, whose name is today expunged from Korean state records, died in 1641 A. D. But already he had become



addicted to the use of tobacco so that the loss of it became to him a deep rooted torture. We are told that he improvised a pipe-stem from a twig of bamboo and a bowl from a piece of broken tile. Begging a leaf from a passer-by through the chink of his prison wall, he solaced himself with this extraordinary weed.

Tobacco came to Korea first from Japan about 1616 A. D. Japan, it seems, got it from

**Tobacco** foreign merchants who had imported it from Europe name and all *tam-bak-ko*. The following comment by Yi Ik (李穡) a Korean born in 1629 A. D. is of interest, "Tobacco became generally known in this country in the closing years of Kwang-hai. The common story is that it came from a place in the far south called Tampa, hence the name. I asked of Teacher Tai-ho (太湖) 'Do you think tobacco is good for the health?' He replied, 'It is good for those troubled with phlegm, and for those inclined to have spells of nausea. People, too, who suffer from indigestion and insomnia are benefitted by it. It allays bitter flavours in the throat and is a protection against colds in the winter season.'

"'But is it not hurtful as well? I inquired. His reply was, 'There are dangers that go with it. It may be hurtful internally to the mind, or externally to the eyes and ears. On the continuous use of it, no doubt, the hair grows gray, the teeth fall out, the flesh dries up and age rushes on. The smell of it too, is dreadful and no man using it can ever expect to come into touch with the immortal gods, etc.'

Tobacco took the people of Korea by storm. Tea, which had been in use eight hundred years, faded away on its approach never to return.

On the writer's taking train in Toronto, Canada in 1888 for Korea, strange to say, he met Mr. W. W. Rockhill, afterwards American minister in Peking and ambassador in St. Petersburg, who had already been in Korea as U. S. *Charge d'affaires*. He knew Seoul well and the Hermit people, and kindly had much

interesting information regarding them. Among other things he said, "They are the greatest smokers in the world." Judging from the length of pipe-stem, and the long hours occupied in its attention, we might say so, but considered again from the standard of the more deadly short pipe or the endless cigarette, we conclude that old Korea's was a gentle smoke indeed compared with that of the Occidental.

But to change the subject, as the Earl of Mar in 1715 A. D. took, huff at a slight given him by George I. and stirred up no end of Jacobite hornets to sting and terrify the state, so a

**Yi Kwal's Rebellion** hundred years before, or thereabouts, Yi Kwal (李适), a Korean, indignant at being poorly rewarded by King In-jo, did the same. He it was who had ousted Kwang-hai and set In-jo on the throne and now in the distribution of rewards he was overlooked, an insult he could not brook. Added to this, was another: The King, to get him far out of sight, made him captain of all that region in the farthest north where exiles go. A man of far lesser experience was set over his head, Chang Man (張晩). This was the last straw that broke down his allegiance. With the soul of the Korean tiger glaring from his eyes, he trained his army of 12,000 men, joined by 130 Japanese skilled swordsmen, men taken prisoners in the Imjin War who were afterwards content to dwell in Korea and share its fortunes. Yung-pyun (寧邊), sixty-five miles or so north of Pyung-yang, was the point from which his expedition moved. He pretended to be marching south to rescue the King from dangers that threatened him. In reality he was on a war-path of revenge intensified by the news that his son had been arrested and was in danger of his life.

There was great consternation in the capital. No plans were forthcoming; the various cities, too, along the way seemed ready to submit, and so the King, at his wits end, decided to take his family tablets and his house-

**Mr. W. W. Rockhill**



hold and escape to Kang-wha; later, however, his route changed to Kong-joo.

All along the way Yi Kwal was opposed by Chung Choong-sin (鄭忠信), a general of great courage and ability who, by strategy, attacked repeatedly and weakened the rebel forces. Suspicion was felt everywhere and suspects were arrested and cross-examined, some families being entirely wiped out—all of which time Yi Kwal was drawing nearer the capital. There was no time for proper trials, *habeas corpus* was thrown to the winds. The historian says, "As to whether men were beautiful porcelain or only earthenware, there was no time to consider. All were bundled together and smashed. Such a pandemonium the state had never seen before."

Songdo fell before Yi Kwal who left at once, crossed the Imjin River and on the 10th of the the 2nd Moon marched into the capital and pitched his camp in the grounds of the Kyung-bok Palace. Choong-sin followed hard after and came hurrying over the Peking Pass and down the sides of Lone Tree Mountain. Here the armies met on the hills back of the Yun-heui College and fought it out. At the sound of a false alarm shouted by Nam I-heung, "The enemy are beaten!" Yi Kwal's troops began to give way, breaking their ranks here and there till at last all was flight and confusion. Choong-sin rode forward to capture Yi Kwal when Nam I-heung stopped him saying, "By the grace of God victory is ours. In a day or two all heads will be in our hands. Why follow at unnecessary risk?"

Later the rebel chief fled by the Water Gate and made his escape to I-chun where he was assassinated by one of his own followers, Keui Ik-hun (奇益獻), who brought his head to Choong-sin and won the reward. So ended the rebellion of Yi Kwal, many dead bodies dotting the sides of Lone Tree Mountain which the inhabitants of Seoul gazed upon with fear.

But the air soon cleared and Korea settled down again to its quiet life of the pen, not

the sword. It has ever been the land of the literati, the scholar's world, especially noted for its distinguished writers. I shall mention one of these as a sample whose name I mentioned before, he who wrote the inscription for the Confucian College, Yi Chung-kwi. Born in the same year as Shakespeare, 1564, he outlived him by nineteen years. Not only was he a man of great literary attainments, but he was also a master of the state. He went north on the occasion of the old King's flight before the Japanese and again in Yi Kwal's invasion he accompanied His Majesty to a place of safety in Kong-joo. His collected works number twenty-two volumes done from wooden plates and marked with his pen-name *Wul-sa* (月沙) "Moonlit Sands." A note of introduction says, "On the day of his birth a tiger came and stood outside the gate," a good omen no doubt, but people were alarmed and afraid to come near. He began his studies at eight years of age matriculated in 1585, and graduated in 1590. At eleven he lost his mother. He was once Minister of the Left and nine times Minister of Home Affairs. Heaped high with honours he was made head of the Confucian College and Chief of the Literati. His grave is in Ka-pyung.

The inner, so-called, volumes of his works number seventy-seven. Eighteen of these are taken up with poems, and two with an explanation of *the Great Learning*, a Chinese book that Korean students know by heart. Thus the list runs down: Memorials written for the King of Korea to the Emperor of the Mings; explanation of the Sacred Books for the help of His Majesty; inscriptions for memorial stones; biographies; prayers on sacrificial occasions; miscellaneous writings, etc. From these I select a passage from an account of a trip he made to the Diamond Mountains in 1603. Among these hills is a peak where the fairies are said to come forth at times and play upon their pipes. As Yi and his party were seated before it on the great flat rocks

#### Korean Writings



of the gorge he had his musician secretly sent round behind into the grove of pines, unknown to the rest of the party. "Softly and sweetly, says he, "as though from the Ninth Heaven, sounds of music were wafted on the air. The assembled guests looked at each other in wonder, listened and said, 'Does Your Excellency hear it?' I made as though I heard nothing and so they all kept perfectly still and said, 'Wonderful! The music of the upper spheres.' Tradition says that the fairies used to live here, and now we actually hear them play.' The sound was especially sweet and clear and it did really seem to come from the clouds. As the wind blew it would cease, and then be heard again. I knew what it was, and yet I, too, was inclined to think it was the fairies playing."

Another story is told of Yi Chung-kwi that well illustrates the spirit of the age. The King hearing that Choo Chi-pun (朱之蕃), a great Chinaman, and famous master of the pen, was on his way to Korea as envoy, sent Yi Chung-kwi with a number of his associates to meet him. Arriving in Pyeng-yang the Chinaman stepped from his chair and greeting Yi said, "Delighted to meet your Excellencies, all gifted masters I know. Please write me, will you, a poem of a hundred stanzas about this famous city of Pyeng-yang before cockcrow of the morning. A hundred thousand thanks to you!" He then bowed and took his departure to rest for the night after his long journey. Yi called his friends together and said, "Here we are with this high request on our hands, what shall we do?" "I propose," said one, "that we each write a part and piece them together." "Never!" says Yi, "Such a composition would be an offence to His High Excellency." He then called on Cha Chul-loi (Mr. Cart) (車天輅) a famous scholar and said, "Cha, you are the man to meet our need." Cha thought for a moment and then replied, "I'm a fool, I know, but, let's try." He called for a tall screen which he placed round about him so that he was quite hidden

from view, then for a fire-box, a bowl of drink, and a fan. Mr. Han Suk-pong (韓石峯) a marvellous calligraphist sat outside the screen with a roll of beautiful paper in hand and a well watered ink-stone. Cha took a long drink from the bowl and then began with a deep mumbling hum to collect his thoughts, tuning up as it were. He beat

How Poems  
were Written

time with measured fan on the rim of his brazier and then springing to his feet shouted, "Ready!" Like a rippling stream from a fairy fountain the soft couplets came tripping forth in song. His spirit heightened as he gathered speed and his whole soul vibrated for joy. Off went coat and outer garb to clear his decks for action, while all the time the couplets raced upon each others heels. The company could see his head bobbing up and down above the screen while Han racing as if for life was dashing the poem characters all down the roll of paper. In a trice it was done, rolled beautifully, sealed as a picture is sealed, and carried to the Chinese envoy who had just entered upon his first delightful sleep. "Who is it?" inquired he, "and why am I waked at this hour?" "The poem," they said, "the poem is here." "Already, so soon?" said Choo, "Impossible!" But here it was. He unrolled it with his attendants about him and, taking up his fan, beat notes to its rhythm on the rim of his brazier. How sweetly and beautifully it ran. Choo gathered inspiration as he went sailing along and sang out so clearly that all could hear. The delight of it absorbed his thoughts of sleep and carried his soul up into the ecstatic regions of saints and sages. We are told that he beat his fan into flinders before he reached the climax of the end. "A wonderful poem!" said Choo, "Korea is indeed land of the Superior Man."

Yi was later sent as envoy to China to show Korea's regard for the high honour done her. Let me close this chapter with a little poem of eight lines that he wrote on his long journey:

The little inn upon the river's brink,  
Waves bright its willows o'er the passing stream;  
While soft the springtime breaks the morning blue,  
And evening drops behind the mountain wall.  
The sparkling water tells the time of year,  
Though weary miles mark lines across my face.  
The wandering thought finds nothing worth the while  
And lets its rhymes drop from a pointless pen.



## Dr. Swallen's Bible Correspondence Course

**W**ITH ALL THE BIBLE instruction that is given the Koreans,—in the Sunday Schools, country Bible Classes, the Bible Institutes and the Seminaries,—some may wonder why add to all this a Bible Correspondence Course. Possibly there never was a better system of Bible teaching for the whole body of believers, inaugurated anywhere, than is found in Korea. Probably there is no mission country in the world where so large a proportion of the believers spend so much time in actual Bible study as is done in Korea, and yet there is need for more of this very thing.

Comparatively few can take the Seminary Course. A larger few actually do take a Bible Institute Course. A very great many study in the country Classes which are held all over the country. This interest in Bible study has helped greatly the development of the Church in Korea. It has led many to a better understanding of Holy Scripture, and has prepared others for teaching and personal work. And yet with all that this instruction is doing for the Korean Christians, the mass of believers, as a rule, have not the knowledge of the Holy Bible that they might have, or should have. Apart from the Seminary and Bible Institute training, thousands who attend the city and country Bible Classes every year,—two or three Classes perhaps,—of a week or two each, never open their mouths either to ask or answer any question. They simply sit and listen to the teachers talk, just as they do in similar meetings in America. While the result of this work in the main is good, and spiritually very helpful, it does not result in producing an adequate knowledge of the Scripture, or in creating a sufficient desire to continue to read the Bible and study it alone for themselves.

Now without any criticism of what is being thus accomplished,—for very much is indeed being accomplished for which we thank and

praise God,—The Bible Correspondence Course is built upon a method which enables every individual believer, who can read and write, to study the whole Bible and every portion of it, himself alone, without a teacher or other helps, except the help he will receive from the Holy Spirit through the Scripture itself.

There are two special reasons why this Bible Course is so helpful to those who take it. The first is an essential reason, the second a psychological one.

*First*, Jesus said that He would send the Holy Spirit who would take of the things of Christ and show them unto us. Indeed every teacher agrees that we are dependent upon the Holy Spirit for what we understand of the Word of God. And He is not only window to the wise, but to the unwise as well. Therefore to all readers of the Word, who read to find, to discover the truth of God, who search in order to know the Will of God that they may follow it when known, to all such He will guide according to His Promise.

*Second*,—the search method. One rarely finds except he search. The Bible Correspondence Course introduces in a special way the "Search principle." The student taking this Course is started at once to look for something definite. His mind and heart are gripped to find it. He is not sent on a futile search for a something he knows not what. The question points toward the thing to search for, and keeping that in mind he grips himself for the search in prayer and with a determination that is strengthening, until the thing sought for is found. Thus it becomes a joy and an inspiration that gives great impetus to those who put their mind and heart to the study of the Scriptures in this way. There is an actual compensation for the effort made, and a realization of actual gain. Something has been actually gotten by the student himself. The fact that he has set out to look for something definite in the Section he is studying, naturally



tends to give him a grip upon himself and his faculties which is a tremendous asset in any task. It is remarkable, too, the rapid gain in efficiency, in independent study of the Scripture resulting from this method of Bible Study. The truth he thus gathers himself from his study of the Scriptures makes a more lasting impression upon his mind than could possibly be done by being many times told by a teacher.

The method also is so simple and easy, yet adapted to all conditions of efficiency on the part of the students. The unskillful will be able to do the Courses slowly and be helped by it. Scholars and Bible students while doing the Course more rapidly will also find interest and profit in it. The New Testament is divided into 12 and the Old Testament into 20 Sections of about equal length. That makes a practical section for a one time study, whether for a week, or for a month, or for a year. Each Section begins with an introductory paragraph, helpful to the understanding of the book, followed by 50 questions on the Section. The Section may consist of one book or of several, according to the size of the book. After the Section is first carefully read twice over, the student undertakes an answer from the text of Scripture under consideration each question in order writing down the answer as he finds it in that Section of the Bible, either quoting directly from the Scripture or giving the Scripture truth in his own language. The

written answers to these questions are then mailed to my office where they are graded, corrected and returned to the student with his grade card and a personal letter. All the Sections finished in this way constitutes the First, or primary Course.

The student having prepared from the corrected sheets of his First Course, takes a written examination before any Ordained Korean Pastor, or Missionary, who selects any 10 questions out of the 50 in the Section on which he is being examined. These papers are forwarded to my office, examined, and the grade is recorded in a book and the grade card sent to the student. This constitutes the Second or Advanced Course.

Those who pass the written examinations of all the New Testament Sections are given a diploma. And where the Pastor is willing a graduation exercise is held for those graduating. The same is done for those who pass the written examinations in all the Sections of the Old Testament.

In this study the student obtains a wonderful view of the Bible as a whole as well as of its several parts, and whether he takes the Bible Institute Course, or even that of the Seminary, every person who takes this Course will be greatly helped by it. Certainly every Sunday School Teacher and every officer should not be without this Course.

W. L. SWALLEN.

## Travels with my Daughter in Korea

MRS. MARION G. HARTNESS

*Continued from the November Number*

A FEW WEEKS LATER our journeyings took us up to Andong, stopping for a visit at Taiku. Between these two places the jitney was our means of travel over a well built highway not unlike the highways of the Rockies, skirting the mountains, passing through many little gray villages. Loaded bull-carts and foot travellers met and passed us all along the way. We were comfortable at first, but as we took in passengers along

the road, Chinese, Korean, Japanese and American, the space was more than filled. However, the day was bright and not too cold and we sped along, our driver honking continuously past bulcarts, men and ponies, all carrying bulky loads of pine branches to sell for fuel, or bags of rice, or bundles of rags on the way to the paper mills. We passed many groups of women on their way to the ten day class in Bible instruc-



tion. Each woman carried her Bible, hymn book and her bedding, and, poised on her head, bag of rice sufficient for her food during the class. One woman had walked one hundred li, about thirty-three miles, and many other came long distances.

The latter part of the journey lay along a river on one side of the mountains, bare or covered with small pines, soft in coloring, mauve and gray blending with deep blue and set against a cloudless sky. On the other side the river in color, a heavenly blue, merging into purple and jade, flowing slenderly along through a bed of creamy white sand. Stopping beside the stream, now widened, we took our seats in the ferry, a long flat boat, and were poled across to the opposite shore; so our journey ended.

I never missed an opportunity to visit a kindergarten. The Koreans have taken to the kindergarten as enthusiastically as they have to foreign hats and shoes. Even the small churches have them with trained teachers and the music and games and work we are familiar with at home. The groups, sometimes a hundred in number, display a charm of coloring that is truly Oriental. The children enter into the games with a grace and abandon that I have never seen equalled, their little brown bodies weaving about in a splendor of green and orange jackets, purple trousers and skirts of rose and blue and lavender.

A matter of surprise and absorbing interest to me was the Woman's Missionary societies. Think of it! Missionary societies among these new wards of the home societies. In their united efforts they are helping to support pastors and Bible women in home mission churches, they have a mission to the Chinese in Shantung and missionaries to Koreans in Manchuria. As I saw them read reports and papers, and carry on discussions, I thought of the time not many years ago when the women of America were taking their first training in parliamentary procedure and public service in the missionary societies and Women's Christian Temperance Unions of an early day before

the time of Women's clubs. These Korean women are taking their training in public life and service right now. No doubt they will advance more rapidly than we did since there is less to claim their interest and the world moves more rapidly than it did fifty years ago.

There were many things revealed in these leisurely travels through the country, personally conducted by one who knows Korea and the Koreans, that cannot even be touched upon here. Visits to monasteries and royal tombs, weddings, funerals, feasts, and festivals and all the intricate fabric of social life and custom. There are the village industries, tile making, pottery, straw shoes, silk culture, cotton cleaning. The place of rice and its by-products in the economic life of the country would make a chapter of itself.

Much has already been written about the flood of last summer, its awful sufferings and the blessings of relief both material and spiritual that came through the ministries of love and sympathy. But a story of my travels would be incomplete that left these journeys which filled so many winter days, altogether unnoted. Little villages entirely heathen had listened with hard faces and unresponsive hearts in other years.

Such an one was the village of No Ru Mai that three of us visited one day late in January. An hour's ride on the train followed by a walk of seven miles through sticky clay brought us, lame and exhausted, to No Ru Mai. Hospitality thrives on missionary compounds, but the very flower of it, a starlike blossom rising out of the muddy depths of poverty, I found in a dugout in No Ru Mai. The inspection was over and we were ready to return to Seoul. Night was coming on and we had several miles to walk over a difficult road, and we had had no supper. "Do not take the hard journey to-night, stay with us until morning", they urged eagerly. One small room in a hole dug in the hillside and a straw roof overhead was their home. Had we accepted their offer they, a family of seven,



must have gone out to what shelter they could find among neighbors as poor as they, leaving for our covering their one ebal (comfort) and their little hoard of fuel all too small for the winter months ahead. They would gladly have fed us from their pot of millet gruel, though their bag of millet, just given them, held only enough for a few days' needs. These people are not beggars, but self-respecting farmers overtaken by dire misfortune.

We bade them good-bye and started on the journey, made harder by the now frozen roads. Our feet became sore and our legs like sticks that would not bend. We lost our way and to retrieve it passed through a village, unlighted, everyone in bed except the dogs, who greeted us with a chorus of barks deep and threatening. They sat like graven images, each in front of his own doorpost, but made no advance. At last we reached the station and dropped into seats on the train. Nothing mattered, the smells or the smoke or the staring crowds. A place to sit down was the one thing desired. That granted, earth could offer nothing more.

On the first day of June a party went to Ka Ri Bong to the dedication of the new church building. The church and people were in gala dress to greet us. Far into the night the women must have worked with their ironing sticks to clothe themselves and their men in such shining white. The little church was a picture, built of mud and stone with straw thatched roof, set against a green hill on which the overflow of the congregation seated themselves as in a gallery. The merchant who had first discovered their wretched plight and found help for them was master of ceremonies. He had been their teacher and leader for three months, holding night schools to teach them to read and write, prayer-meetings and singing classes in which they learned the new hymns of praise. He was a proud and happy man, as he read the history of the young church. Dr. Lau preached the dedicatory sermon and we all sang a triumphant "Praise God", out of hearts that thrilled with wonder and joy—none more so than the one who had come from far America to see this "Miracle of Missions".

## The Federal Council of Missions

C. F. BERNHEISEL, D. D.

*Educational, Presbyterian Mission North, Pyongyang*

THE FIFTEENTH annual meeting of this important body was held in the Pierson Memorial Building at Seoul from Sept. 18th to the 22nd. It is a delegated body representing the Missions, the Bible Society and the Y. M. C. A. The total membership from year to year is a little over a hundred.

The Council considers things of mutual interest to the co-operating bodies and tries to promote good feeling and fellowship among the members of the various Missions. Since the organization of the National Council many of the things that the Federal Council used to consider are being turned over to the former body which is composed of both missionaries and Koreans, the latter representing the vari-

ous churches. So more and more the Federal Council will give its time to the consideration of general themes and less and less to specific questions. To this end, for several years past, one whole day has been set aside for a conference upon some vital theme of the day. This year the theme was 'International and Interracial Friendship.' Able speakers were chosen who led in the consideration of the following sub-topics:—

Present world situation, its danger and opportunity.

Psychology of race attitudes.

Present day movements for the promotion of good will.

Jesus' teaching re brotherhood.



## THE FEDERAL COUNCIL OF MISSIONS

Friendship between the Korean and Japanese Churches.

What can the missionaries in Korea do? Practical suggestions.

Numerous leading Korean and Japanese workers were present by invitation and added very much to the discussion which was very helpful and illuminating.

The fraternal delegate this year from the Federation of Christian Missions in Japan was the Rev. A. J. Stirewalt, D. D. His sermon before the Council on Sunday morning and his address as fraternal delegate were very much appreciated. Our delegate to the Japan Council this year, Dr. H. A. Rhodes, gave a happy, informal account of his visit to Japan and reserved his formal report for publication in the Mission Field. This custom of exchanging fraternal delegates between the two councils of missions continues to be a very happy one and serves as a connecting link and means of communication between the two bodies.

It was the Council's committee on the 'Promotion of International Friendship Through the Churches,' that prepared the program for and presided at the above mentioned conference. Following out the idea suggested there they brought in a set of resolutions which we would like to copy here, but for lack of space we quote only one paragraph, as follows:—

"With regard to immigration and naturalization laws, we must maintain that such legislation, while giving due protection to the economic, educational, political and moral standards of the nations affected, should be governed by the Golden Rule of Christ; should be based on the rule of reciprocity; and that all restrictions should be grounded not on racial discrimination, but on the personal qualifications of the individual. This alone will satisfy the enlightened Christian conscience of our day."

The Council was favored with a visit from the Vice Governor-General, the Hon. K. Yuasa, who read a paper of greeting and felicitation to the Council. Mr. Yuasa, has not been long in his present office but he has already travel-

led extensively over Korea and it is interesting to know what he has found out about the Christian Church at work here. We quote one paragraph:—

"My knowledge of your work is confined to what I have gained by my inspection trips in the provinces. This, however, has fully disclosed to me the fact that the forces of the propaganda carried on by various denominations of Christians hugely affect every part of the country. I have also observed that your ecclesiastical and educational institutions, and social and medical undertakings are laying solid foundations and are steadily gaining ground."

The Governor-General, Viscount Saito, and his estimable lady very kindly invited the members of the Council, as well as the other foreign missionaries resident in Seoul, to a tea party at the Government House. It afforded us all another opportunity to meet in a social way, not only Viscount and Viscountess Saito, but also many other high officials and their wives who were present. Delicious refreshments were served to the guests.

The Council has a committee on social work and they have been giving a good account of themselves. Under their leadership the Council was last year persuaded to raise a fund to help the Salvation Army erect and equip a building to be used for the rescue of fallen women. The institution is euphemistically called "The Women's Industrial Home." But what matters the name as long as the work is being done? The Council contributed over \$ 3,000.00 to the enterprise and pledges an annual subsidy of ¥ 2,700.00 for its maintenance. The Salvation Army has set aside a consecrated and competent lady worker to take charge of the institution and we hope and believe that much good work will be done to the glory of God and the benefit of some of the fallen daughters of Eve.

Another method for the outreach of the Council's activities is to be found in the work that is being done in supporting evangelists among the Koreans resident in Japan and



China. Two pastors are fully supported for this work in Japan and a subsidy is given to Peking. The work has been energetically and efficiently carried on for some years by the committee in charge and great good has been and is being accomplished. This work will be turned over to the National Council as soon as it feels able to take responsibility for it.

With two Scotch Highlanders, Mackenzie

and Macdonald, as chairman and vice chairman of the Council this year one felt like the Scotsman who, returning from a visit to London, was asked what he thought of the English. "Didn't meet any. Met only Scotsmen" was the reply. "What! Been to London and didn't meet any Englishmen?" "No," he said, "My business was only with the heads of the departments."

## Station Briefs

### Chairyung.

Our doctor was greatly rejoiced to receive the following letter from Eulyool: "The bearer of this letter is not thinking of the hard work involved, but is carrying his five year old boy on his back for fifty miles to see you. Will you the loving doctor examine him carefully and decide whether it will be best for him to enter the hospital for treatment or bring medicine home. Whatever is needed give it to him. Because of the expense of the trip to you he will have little left, and if he is unable to pay your bill do not worry but send it to me and I will pay it myself. I very much hope that you will be able to help the boy to the glory of God."

A bright-eyed Japanese boy saw the first light of day in the Chairyung hospital's operating room because the doctor's Dodge sedan was ready for emergency ambulance service.

### Kwangju.

Rev. W. F. Bull, the Mission evangelist, conducted successful revival services at Whasoon. The meetings were held in a tent and the people sat on the ground on large mats. The music was led by a band made up of Dr. Bull's cook, colporteur, helper and secretary who played a folding organ, two cornets, a trombone and two alto horns, all the gift of Mr. Homer Rodeheaver. Many decisions for Christ were recorded.

Rev. Giichi Tanaka has accepted the call to the Japanese Church in Kwangju.

Because of the great demand for products of the Boys' Industrial School, a third shift of boys is working at night to fill the orders.

With the first snow and cold snap, the lepers have come into Kwangju like ducks going south. They cannot be taken care of for lack of funds. 625 lepers are in the colony.

Mr. R. McMurtrie has been at Kwangju for a week preparing plans and blue prints for the new leper colony to be erected. About 50 cottages are to be built and all work to be done by the trained leper workmen.

### Seoul.

Of the two classes graduated from the John D. Wells School since it was designated by the Government, and the graduates were so made eligible to enter higher schools in Korea and Japan Proper as regular students, 43% are now enrolled as regular students in such schools. The Government gives less than 17% as the average of graduates from all Higher Common Schools in Chosen entering higher schools.

A questionnaire was submitted to the students of the *Chosen Christian College* regarding their vacation activities. Out of 157 replies, 80% reported doing work on their studies; 60% had read one or more books; 18% had helped in the Sunday School; 20% had preached in church services; 24% had taught in the Daily Vacation Bible Schools; 47% had been engaged a part of the time in manual labor.

### Taiku.

Founder's Day was observed by the Sin Myung Academy on October 15th. A concert was given in honor of the occasion.

Several nurses from the Nurses' Training School received their caps Nov. 2nd.

### Yongjung.

St. Andrew's Hospital has been publishing in the daily papers articles of importance to the health of the whole district as, "The dangers of Alcohol;" "Typhoid and how to avoid it;" "Tuber-culosis-Symptoms-Home-treatment;" "The dangers of Measles and Whooping Cough and how to avoid them." We suggest that other mission hospitals get in touch with local editors and do likewise.

# The Missionary's Place in Korea Today

## A Discussion at Wonsan Beach

D. A. MACDONALD

*Evangelistic, United Church of Canada, Wonsan*

A PAPER WAS READ by Dr. Noble by way of introducing the discussion. He laid down the general principle that the possession of a vital Gospel message to the Koreans met the conditions needed to maintain a place of large usefulness in Korea. Admitting that many and great outward changes had taken place and were taking place, he showed that a change of adjustment, rather than one of place, was what was needed in the missionary. For example, speaking of his own sons, he said there was the time when they came to him whenever they wanted anything done or made. However, now, they work out their own ideas about radio and other matters without consultation, and do it better too. The question was asked whether it might not be time for some of the missionaries to begin to leave Korea on the score of their work being taken over now by Koreans. The work of the missionary, however, is not confined to only one or two lines. Even should those lines of activity be adopted by Koreans there are many other avenues of usefulness. In fact, the only line in which it can be said that work even begins to be taken over, is that of the organized Church still leaving vast areas and populations unevangelized. As for medical and educational work it is only well begun.

That there is need of the missionary adjusting himself to the changing conditions, nobody denies. For example, he may feel sometimes that discipline, now out of his hands in many cases, proceeds too slowly, and sometimes seems not to proceed at all. Patience and tact are needed and when needed, are needed more than other strenuous efforts without these elements of service. Principles and convictions must not be sacrificed, but the way in which they are conserv-

ed may be even more important than the conviction or act of conservation. Prayerful attention and the application of the Golden Rule may guide in this matter like many others.

Still following the general topic of "The Missionary's Place in Korea today" but under the sub-topic "Possibilities of United Effort" a paper was presented by Rev. D. A. Macdonald. In a humorous vein he alluded to a number of questions which were read in the hearing of the meeting yesterday, which he said he supposed some persons thought he would answer today. On the contrary he said it is very easy to ask questions but he had no idea of answering them. The subject was a controversial one, he admitted, but he claimed little respect for the man who agreed with him in everything. In fact he thought he would very soon disagree with such a man. Let us disagree, said the speaker, if necessary and state our disagreements. "I expect you to disagree with about half of what I am to say."

As there are few denominations in Korea our problem is an easier one than it would be in either Japan or China. Not only are there fewer denominations but there is already much of co-operation. For example there is only one Bible Society and one Christian Literature Society. There is a common Church paper. There is medical work in union. There is the Federal Council. Potentially there is the National Christian Council.

The question was raised "Why is there not a Union Theological College in Korea?" Union denominational colleges exist. Why not all unite? Reference was made to the Union Theological College in Montreal and its influence tending toward the Church Union in Canada.

Then came the question "Is it possible or



## THE KOREA MISSION FIELD

desirable to have one Christian Church in Korea, i. e.: one Protestant Evangelical Church?"

Taking the affirmative side of the question the speaker declared that he had come to think of denominationalism as the greatest hindrance to the progress of Christianity on the foreign field. It seems to be a divisive force, Christianity should be a uniting force.

So-called comity or division of territory looks toward the maintenance of different Churches. It is against Church union.

If it is conceded that one Church is practically as good as another, so far as gaining heaven is concerned, there is no remedy short of organic union.

With regard to the world-wide organization of the Church there are two ideals. There is the ideal of the great historic denominations extending side by side, e. g: world-wide Methodism or world-wide Presbyterianism. Secondly, there is the church organization based, not on difference of doctrine or polity, but on the natural solidarity of the race or nation; the Christian Church in Korea, or Japan or Canada. In such, for instance, there would be doctrine simple enough and creed short enough for all true Churches. People are different. Koreans and Japanese and the Scotch are all different. There are national types. It is generally alleged that the Presbyterian Church produced the Scotch character. I like to think of the Scotch character producing the Presbyterian Church. Why could not the same be true in Korea? Would not such be a real indigeneous Church? It could then work out its own spiritual destiny.

Following the paper brief remarks were made by several persons. One asked, "Why might we not have a national Church corresponding to state rights in the U. S. A.? An international Church might express international ideas, should such be called for, as might have been the case in the great war. Another speaker favored one Church for Ko-

rea, in fact one for all the world. Co-operation, he said, is good but union better. The basis for one Church in Korea should consist in their national life and unity. Instead of a world wide denomination, a national Christian Church is to be desired.

One speaker just wanted to ask a question. "What are the facts?" Before the great war a visitor in Germany heard there that if war should break out it would not be because Germany wanted it. The same visitor in England heard in that land that if war broke out it would not be because England wanted it. *Who wanted it* is the question and who maintains divisions in Korea? Is it the missionaries? Is it the Koreans themselves? What are the facts?

"I am opposed to organic union in Korea" said another man. Union means compromise. If a man gives up his convictions he is in difficulty. However I recommend a union theological college for Korea."

The last man to speak affirmed that "the forces opposing Christianity in the world were often not lacking in organization and union. The Church should have better organization and co-operation. It is not hard to prophesy that the Koreans will take into their own hands the organization of a national church."

The third subject to be discussed was "Where to place the Emphasis in missionary work in the Future." Rev. G. Anderson of the Australian Mission made mention of three departments in particular viz., educational, evangelistic and work among the young.

Mr. Scott maintained that educational work required sympathetic and thoughtful consideration. To abandon it because of its difficulties was no solution of the educational problem. He defined the supreme aim in which while maintaining an academic standard of the highest grade there was need of the religious appeal. That is to say that students must have such preparation for life that they will weigh all values from the Christian viewpoint. This goal however could not be attained by merely taking statistics of the annual number



of baptisms in the school. The religious atmosphere did not lend itself to mathematical tabulation. Spiritual values, though present in power, may be invisible. Mr. Scott made a plea for such an education as will equip the student to meet the problems being thrust out by science in an intelligent Christian manner.

Mr. Hitch's way of expressing the place of emphasis consisted in a definite experience of Jesus Christ for every one. There must be an experience of Christ that will overcome self. That is an experience of Christian love as a substitute for self. Mr. Appenzeller, concurring in these views, drew the attention of the conference to the difficulty of securing self-sacrificing teachers. It is easier to get the high academic standard than a like high godly one.

Taking up the evangelistic side of the work Mr. McCutchen thought the emphasis should be more and more on personal evangelism. We have worked with groups rather than with individuals. We have a body of people in the Church who gave intellectual assent to the truths of Christianity many of whose hearts have not followed in line. The great revival some years ago brought this out. There is no need of another. We should help to deepen the experience of Korean Christians. There is need of more definite prayer and effort that the Spirit of all power and grace baptize His Church afresh, beginning with the missionaries ourselves. What we need to have further, in order to serve most acceptably, is an internal adjustment to our ideals that will enable us to take a second place, to work earnestly and by personal example press forward into the great work to be done.

Mrs. Noble emphasized the importance of gaining the good will of the Koreans in our activities and not even unconsciously being indifferent to it. She spoke a word of warning about secular stories sometimes almost crowding out Bible stories at the time of the half-hour of the lesson. Mrs. Genso drew a dark picture of the state of affairs among wo-

men students in Seoul. The excessive struggle to gain a so-called education is often at the sale of personal virtue. Most boarding houses are without chaperons and young men and young women visit one another's rooms with perilous freedom. There is one hostel for women students. Would that their number were many! Mr. Anderson in closing the discussion spoke of our individual responsibility and the need of our having the mind of Christ, speaking on the text, "Let this mind be in you which was in Christ Jesus." He referred to a statement of Dean Inge of St. Paul's Cathedral, "What I feel we really need in missions and at home is a few more saints."

## Notes and Personals

### Southern Presbyterian Mission.

#### *Birth.*

To Dr. and Mrs. J. K. Levie, a son, Jim, on Oct. 26th at Kwangju.

#### *Marriage.*

Miss Gladys Perkins of Drayton, Ont., Canada, to Rev. E. T. Boyer of Chunju.

### Northern Presbyterian Mission.

#### *Birth.*

To Rev. and Mrs. R. C. Coen a daughter, Sybil, on November 19th, at Seoul.

#### *Returned from Furlough.*

Dr. and Mrs. W. C. Erdman and family to Pyongyang.

#### *Left on Furlough.*

Rev. Cyril Ross, Ph. D. of Syenchun.

### Pyongyang Foreign School.

#### *New Arrivals.*

Miss Dorothy Adams and Miss Amy Radcliffe.

### Northern Methodist Mission.

#### *Birth.*

To Rev. and Mrs. C. F. Carlson, a daughter, Dorothy Eleanor, Nov. 13th at Pyongyang.

#### *New Arrivals.*

Miss Alice B. Hunter and Miss Helen Boyles to Seoul.

#### *Visitors.*

Dr. and Mrs. Creitz have visited Korea recently. Dr. Creitz is the Board Secretary of the Reformed Church in U. S. A.

Mr. T. M. Hasslett, Secretary of the World's Student Christian Federation, paid a week's visit in November.

Dr. Anna M. Gove, of N. C. College for Women, and Miss M. V. Fort of the State Dept., Raleigh, N. C., U. S. A. visited Korea during October.



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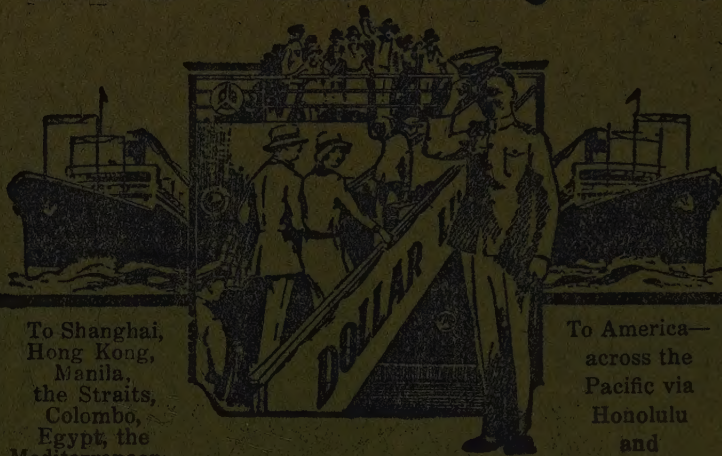
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